

# FREE CHRISTIAN COMMONWEALTH.

Volume II.

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Number 2

The Infernal Spirit now rampant in the Board of Missions.

Our attention has been drawn, by the citation of our correspondent "I. F." to the remarkable pronouncements of the Board of Domestic Missions, whereby the piety of the Church is to be inflamed to liberality in supplying the Holy Inquisition at Philadelphia with funds for carrying on its schemes for harrassing and waging the churches of the Southern and Border States. And we are free to say that though we have read something of Papal devices for raising funds and the motives for giving suggested by them in the days of Luther, we have real something quite so infernal in spirit, as the suggestions of this pastoral from Philadelphia to Protestant Christians people, under the blinding light of the 19th century.

Our correspondent calls attention to the amount of money on view No. 5, in the survey of the Mission field, and to "those in the right hand" of its ledger—the unmitigated defamation of the body of the Pastors and stated supplies of the Border State churches, as violent men who are tearing the churches "deceiving souls"—in sympathy with rebellion—"treating under foot the immortal hopes of men"—and having "strange joy in the ruin of churches." All this is no marvel; for to Popes generally may be applied the Apostle's proverb concerning those among whom he left Titus:—The Cretans are always liars." Popes had said like things of Wycliffe, Luther, Calvin and Knox, often before!

But we do not remember ever to have met with so palpable a substitution of the *infused* in tone and spirit for the spirit and love of the gospel, as in the following compound of insinuated falsehood, and cold-blooded malignity concerning the poor, wasted Presbyterian people of the South, put forth as a motive for christian beneficence:

## The Theology of Salvation by works II.—Instructed.

We see it reported in the dispatches and have no reason to question the correctness of the report, that the blasphemous Brownlow, in his Cleveland speech, discoursed of his future state as follows:

"If God, in His providence, should call me off, I have no fears of my consequent being beyond the grave. If the books have been correctly kept in the upper world, as I have no doubt they have been, there will be a small balance in my favor.

We have never had occasion to find much fault with our Methodist brethren of the Border State and Southern churches, on the score of their doctrinal theories. So strongly have they pressed the great doctrine of the conversion of the soul by the regenerating power of God's Spirit, and the acceptance of the sinner for the alone sake of Jesus Christ, the Lord our Righteousness, that we have felt it needless to waste time and strength on the erroneous philosophic theories which may now and then crop out in the speculations of certain men among them less zealous for experimental religion and the gospel of Christ than for the philosophic crotchetts of Arminianism. The general tendencies among Southern Christians are rather to blend their views of practical religion while each party relaxes none of its zeal for its denominational interests.

A like tendency at the North works an opposite effect on the purity and evangelical character of the Methodist gospel. Falling in with the general tendencies toward the infidel Jacobin philanthropism, the worst features of the Arminian philosophy begin to crop out in what is esteemed the practical religion of the people. The difference-to-day between Northern and Southern Methodism is practically far wider than between Southern Methodism and Presbyterians. Brownlow whose blasphemies used to make good Methodists shudder, is now the representative man of Northern Methodism—at least of its advanced thought." The Rev. Col. Moodys of the several gradations follow rapidly in the lead of his advanced thought. Already have they influence enough to secure for Brownlow, with all his blasphemies, a recognition in Methodist pulpits.

With the advance of Brownlowism obtrudes the semi-deistic idea of salvation by works as set forth in the above citation. Any Christian man perceives that this blasphemous infidel has never caught the first glimpse of the gospel way of salvation by grace through faith, and yet he is cheered from the "Amen corner," at such utterances as though he were some apostle from the love feasts of Wesley himself.

Any shrewd worldly man, however, must find in this utterance of the gospel of salvation by works the most conclusive condemnation of it. If the balance on the books in heaven is even slightly in Brownlow's favor, it must arise from his having swindled the Divine government in some immense shoddy contract.

former superiority of genius and civilization to the annoyances of Northern self-complacency. The highest of virtues is to be like Judas very "loyal" to the Chief Priests and Elders of the "old Church," though apostate, at the expense of playing the traitor to a man's immediate friends and neighbors, to the particular interests entrusted to him, and to Jesus the Master. Whether the Southern people are heathen or Christian, or whether there be any true religion among them is one of those hidden mysteries which Providence alone can develop. And having destroyed the social structure of the South, the North now stands in the position of the eminent patriarch Cain, saying "*we have no connection with their political state*"—"*are we our brother's keeper?*" This, we understand, is the platform in its development.

We are not surprised to be told that, under such an evangel, the churches have fallen off \$1000 per month in their contributions from the meagre \$65,000 of last year. Far more surprising is it to find the Second Church, Danville Ky., reported as contributing money to the pious purposes of this Board as above indicated. And not less surprising to find it announced that the new "loyal" Presbyteries of Kentucky have renewed their allegiance to the Pope and enclave at Philadelphia, which the Synod of Kentucky suspended five years ago. Whether they will have the unblushing impudence to ask Kentucky Christians for contributions to this holy enterprise of saving "loyal" souls in the South, and giving over the degraded white race with the emancipated negroes chained upon them to the chances of the uncovenanted—remains to be seen. When we hear of a case we shall give it due notice.

But we do not remember ever to have met with so palpable a substitution of the *infused* in tone and spirit for the spirit and love of the gospel, as in the following compound of insinuated falsehood, and cold-blooded malignity concerning the poor, wasted Presbyterian people of the South, put forth as a motive for christian beneficence:

"There is an increasing number South, who cling to the old Church, in spite of persecution and unanimous opposition—many of them Union and loyal through the struggle, now covering their feet, plead for us. *Firstly*,—right here the South and border regions in fields wonderfully compenetrative, *is the desolation of war, & it is a curse upon fresh posterity*—*of the South*. We could swear in that strength which would

more than compensate us all the losses South, and *then* *had we* *now* *to work* *at the dreadful problem* *before them* *to look after* *a white population* *degraded*, and *to care for emancipated slaves*, *by a necessity which will absorb itself every succeeding year*. But we submit to the churches, whether every interest of religion and dictate of humanity do not require us to care for these brethren, *yearning for the old Church* and the home of their fathers? It is possible that if you come to consider, you may be forced to labour for the black man *with all the weight of this I bear* *and bear* *the same price* *as those* *whose burden* *is on heavier soil*. Well, are not their souls precious and do we not owe them a debt? *we have no connection with their political status*—we dare not, the North dare not neglect their souls. The storm of passion must pass away, if there be any true religion South, and we will bid the time and wait the evolutions of a Providence which in these late years has made the wrath of man to praise Him.

This is a rapid survey of the work before our Board. Can we fulfil the obligation? The North has not been impoverished; she never was wealthier. Now this wealth is God's; the gold and silver are His. \$65,000 was the amount received last year from churches, with a membership of 230,000. \* \* \* and yet so far by nearly \$5000 have our receipts from the churches fallen off. But with our present income and at our present scale of appropriations, we *cannot hold out two years longer*.

*What we are doing* *is in virtue of* *a large legacy received last year*; if there be no corresponding increase in the collections, what then? concentration, suspension of the field and compelled to stand aside, other churches may go forward to keep fields we might have entered. A era it has come upon us we have reached the point of growth or decline. It rests with pastors and elders to decide the question.

Now what surprises us is not so much that these Philadelphia Cardinals should entertain such sentiments, for we have suspected all the while that this spirit of internal hate toward all white men south of Mason and Dixon's line was underlying their whole policy. Nor would it have surprised us that Dr. Janeway speaking for himself only, and unofficially, should perpetrate such a piece of filial malice. For mankind's nature had a very determined purpose not to make a great, wise man out of Dr. Janeway, and in this regard grace has not triumphed over nature. But that a Board having charge of the work of Christ's Church should have allowed such an utterance to go forth by way of solemn appeal to the faith and piety of God's people is passing strange!

These then are the latest practical "uses" derived from the Assembly's platform of "doctrine, loyalty and freedom." The souls of the "loyal" only, in the South are worth saving! The benevolent purposes of Northern Christians have been accomplished in inflicting the curse of emancipation upon the poor negro, unprepared for it, to leave him as a body of sin and death, chained to the white men of the South, and thereby prevent his ever rising again to his

Government of the Presbyterian Church in the United States, is in all essential features, in full accordance with the revealed will of God." The Assembly of 1837 said, that this constitution is granted by the Presbyteries, the fountains of power, to the Synods, and the General Assembly. The Form of Government also says, "Before any overtures or regulations, proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of at least a majority of them, in writing, approving thereof!" The history of the adoption of the constitution, in its present form, is this: "In 1816, a committee of revision was appointed by the Assembly; which, in 1819, reported a revision of the Form. This was printed and circulated to obtain from Presbyteries and individuals such suggestions and alterations as might appear to them expedient. Amended by the aid of these suggestions, it was again reported to the Assembly in 1820; sent down to the Presbyteries, and by them adopted, reducing the constitution substantially to its present form." According to the theory which is so noisily advocated by certain New Lights of the present day, the approval of the Presbyteries is not needed, to give vitality to any "overtures" or "regulations" of the Assembly. If the powers of the Assembly are such as they claim; and the constitution has been given by the Assembly to the lower courts, as they say; the "Barrier Act" of chap. xii., sec. vi. is an anomaly in the system, and should be expunged. But in reality, the Presbyteries being the "fountains of power," have reserved—as the "Act and Testimony Convention" express it in their Memorial—"to themselves the exclusive power of establishing any constitutional rule." The whole constitution is of binding force upon us, because it has been established by the Presbyteries; being judged and determined by them to be in conformity with the will of God. The Assembly can enact nothing which will affect or change its own essential character, without the approval of the Presbyteries; because the Presbyteries in establishing the constitution, have established the Assembly the Supreme Judiciary, as an integral part of that constitution. The Presbyteries, as Christ's fiduciaries, have caused the existence of the Synods and Assembly, thus providing according to the will of God, for the proper, and efficient exercise of the powers entrusted to them.

4th. This constitution is a "constitution of specific powers," distributed in the Session, Presbytery, Synod, and Assembly. The Assembly, as the supreme judiciary, is assigned its peculiar jurisdiction, and it has no right to exercise "any power not clearly delegated to it. That its powers are defined and prescribed is not derogatory to its character, but rather *constitutive* of its character. In no other sense, and for no other purpose, is it the Supreme Judiciary, than as these specific powers delegated to it, make it such.

5th. No powers not specifically granted, can be inferred and assumed by the Assembly. Being a delegated body, its powers do not inherit in it except by constitutional provision. This constitution being accepted by us as defining the will of God, when the Assembly transcends its specific powers, it usurps the prerogatives of Christ. One—who is set, by those who characterize themselves as the "adherents of the General Assembly," to enlighten the church at this juncture—recently, in the course of a long harangue, assumed to ridicule the doctrine that the powers of the Assembly are limited and prescribed by the constitution. And his argument was as preposterous as was the length of his infliction on the patience of the body whos attention he was endeavoring to engage. With distinguished gravity he informed us, that the Assembly had given the constitution to the Presbyteries and Churches; and was therefore itself above the constitution. All the power which the Lord had vested in His Church, was concentrated in the Assembly; the lower courts were the agents of the Assembly,—its bairlings in the vineyard of the Master. This very aptly illustrates the doctrine of the adherence, as against the "Act and Testimony," and the Assembly of 1837.

6th. The Assembly has no right to exercise its delegated powers, for purposes inconsistent with the design of its creation. When it assumes the functions of Synods and Presbyteries, and infers to itself powers co-ordinately with the lower courts, it transcends the purposes of its establishment. The assumption "that the duty of superintending the concerns of the whole church,"

invests the Assembly with all power necessary to accomplish that object, at her own discretion, tends to abolish the constitutional rights of Synods, Presbyteries and Church Sessions; to confound and contravene those original and essential principles of ecclesiastical government and order, which constitute and characterize the Presbyterian Church."

7th. Whatever any Assembly may do, which it is not authorized by the constitution to do, is not binding on any inferior judiciary, nor on any subsequent Assembly." So says the Assembly of 1837; and this occurs in such connection that it cannot be construed as a mere casual remark, ineffectually worded; but is put forth as "the great principle on which the Assembly decided." And why is an unconstitutional act of the Assembly—notwithstanding its authority as the Supreme Judiciary—not binding? Because an unconstitutional requirement is of such *immoral tendency*, that it can impose no obligation; and besides, in matters of church order, the tendency is to the subversion of the Presbyterian Church, and of God's appointments of a *pure doctrinae*. This seventh principle is one of the first principles of Protestant Prebyterianism.

But only the Assembly has power to interpret the constitution, we are told. This simply amounts to a denial and surrender of the principle in question, and is one of the leading dogmas of Romanism. *EVERY MAN HAS NOT ONLY THE RIGHT TO JUDGE FOR HIMSELF ON ALL THESE POINTS, BUT IS BOUND BY HIS ALLEGIANCE TO GOD, TO CLAIM AND TO EXERCISE IT.* \* \* \* No man is bound to obey an unconstitutional law. \* \* \* The deliverances of the Assembly, therefore, by common consent, bind the people and the lower courts, *only when they are consistent with the constitution, and the scriptures, AND OF THAT CONSISTENCY EVERY MAN MAY, AND MUST JUDGE, AS HE HAS TO RENDER AN ACCOUNT TO GOD.*" Some men have recently come to regard Dr. Hodge's writings as a particular Godsend of comfort. Let them apply to the tumult within, the question which his above opinion affords.

It is perfectly obvious that the principles which explicitly constitute and characterize the Presbyterian Church, are precisely the principles which at this day are so obnoxious to the adeney; and which they are so sedulously endeavoring to asperse as the vile progeny of sin and schism. The "peculiarities" which thirty years ago, were necessary to the maintenance of pure doctrine, and the very existence of Presbyterianism, are now by strange mutation, the fifth and the obscuring of the earth. But in explanation—perfectly satisfactory to their complacent mind—they would probably reply in oracular style,—"That was then, and this is now." Yes: 'tis true: "Men change with fortune, manners change with times, and principles with times."

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The object of the meeting being stated, and the necessity and importance of the steps contemplated in the call, examined and urged, the following paper was presented, received, and after thorough consideration, was unanimously adopted:

WHEREAS, The Presbyterian Church (Old School) with which of them we have hitherto been connected—has, by various delinquencies on political questions, for the past six years, through her highest court, the General Assembly, as well as through many Presbyteries and Synods, greatly transcended her sphere, which is only "to preach the word," and at the same time, by these deliverances, formed an unholy alliance with Caesar—as we are constrained to believe; and

WHEREAS, In reply to the many and earnest efforts of those who have long waited and protested against these fatal departures from the old paths, and the truth as found in the Scriptures and our Confession of Faith, the General Assembly, at its last meeting in St. Louis, May 15, finally declared that "The General Assembly has nothing in the matters aforesaid to change, nothing to amend, nothing to take back, nothing to cancel in any way, shape, or form whatever;" (see Minutes, page 115.) and further, in the same connection, boldly asserted both "the moral and ecclesiastical right of the Assembly to enact the same," and not only so, but to make their words good, took immediate steps to cut off in the most summary manner, all who had ventured to oppose said unconstitutional and unscriptural deliverances and orders; and

WHEREAS, The apostasy of which we complain is so grievous that it ought not to be borne, and so established and persisted in, that no hopes for its removal may be reasonably entertained; and WHEREAS, It is the duty of all who profess themselves followers of the Lord Jesus, to be united ecclesiastically, so far as possible, with those who hold with them, "the form of sound words, and a great privilege to enjoy the communion of those of like precious faith," and

WHEREAS, The Presbyterian Church of Louisville, of which Rev. B. H. McCook is Moderator, and Rev. Robert Morrison, Stated Clerk, holds as we believe, "the faith as was once delivered unto the saints"—"has kept Christ's words, and has not denied his name";—Therefore

Resolved, That we, whose names are hereunto subscribed, do, and hereby, protest said Presbytery of Louisville, to take such steps as they may deem best, to organize us into a church, to be under their care and control.

It was then ordered that the paper be presented to all who may desire to be included in the organization, for their signatures. A committee was also appointed to arrange for procuring the services of a minister. The meeting then adjourned, sine die.

M. F. LEECH, Secretary.

During the first four centuries, there were revolutions and rebellions against the civil government of Rome. There is no trace in history, that the church has such, med led or took any part in these civil contests. After the church had departed from its original institution as a spiritual body, under Christ the Head, it meddled largely with the political affairs of the State—adopted the maxim, that everything which had a moral aspect, belonged to the jurisdiction of the church, and found a moral aspect in almost everything. Upon this sweeping maxim, as Hallam calls it, as the foundation stone, was built up the mighty despotism of the church of Rome. \*

It is said the agent in England, of Washington College, Virginia—the same that Gen. Lee presides over—reports donations to the amount of £60,000: the agent in France reports that he is doing very well, but gives no particulars, and the agent along the Mississippi river reports \$50,000, which is to be largely increased when the cotton crop is sold. All this, in addition to \$100,000, is now in hand.—[Lexington Gazette.]

treading under foot the immortal hopes of men." It is pitiable to read such ravings from one who has borne an honored name in the church. We persevere such sentences from Dr. Janeway with much of the feeling that would oppress us had we heard them shouted from his lips behind the bars of a cell in a lunatic asylum; and we turn away from this unholy language of coarse abuse with mingled horror and pity. Alas where will not the radicalism, now rampant in our poor, distracted church, take a man, if once he yields to the truly Satanic spirit of its teachings?

We trust that sober men—not yet hopelessly committed to the new doctrines of Thomas, Stanton & Co., will pause and reflect when they read such venomous words as the Secretary of the Board of Domestic Missions has sent forth in his last address to the churches. Can they blame the Declaration and Testimony men for refusing to collect funds to be squandered by such a madman? I. F.

For the Free Christian Commonwealth.

A New Ecclesiastical Movement.

In pursuance of a previous notice, a number of persons met in the Academy at Dunlapsville, Union County Ind., at 2 o'clock P. M., Saturday Sept. 23, 1866, to consider the propriety of organizing a Presbyterian church upon the basis of the Old standards, to the exclusion of all the Assemblies new doctrines touching political questions.

After the reading of the third chapter of Second Peter, and prayer by Rev. J. J. Abernethy, the meeting was organized by calling Mr. Robert Logan to the chair, and appointing Dr. M. F. Leech, Secretary.

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WHEREAS, It is the duty of all who profess themselves followers of the Lord Jesus, to be united ecclesiastically, so far as possible, with those who hold with them, "the form of sound words, and a great privilege to enjoy the communion of those of like precious faith," and

WHEREAS, The Presbyterian Church of Louisville, of which Rev. B. H. McCook is Moderator, and Rev. Robert Morrison, Stated Clerk, holds as we believe, "the faith as was once delivered unto the saints"—"has kept Christ's words, and has not denied his name";—Therefore

Resolved, That we, whose names are hereunto subscribed, do, and hereby, protest said Presbytery of Louisville, to take such steps as they may deem best, to organize us into a church, to be under their care and control.

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## Free Christian Commonwealth

REV. STUART ROBINSON, Editor.

A. DAVIDSON & CO., Publishers.

LOUISVILLE, KY., THURSDAY, OCTOBER 11, 1866.

Mr. McMaster's rejoinder—the Presbyterian Platform for private members.

We make room for the larger portion of Mr. McMaster's rejoinder to our article a few weeks since in correction of his charge against Dr. Dabney and ourselves, not simply because of his gentle manly courtesy and candor, but because also the subject is one about which the public at large, as well as Mr. McMaster seems to be ill informed. As the best method of accommodating the discussion to our very limited space, we present first the chief part of his article and then some brief notes upon it.

The Rev. Stuart Robinson, D. D., well known as a Presbyterian clergyman, and at present editor of the *Free Christian Commonwealth*, of Louisville, has filed the remarks we lately made on his review of Dabney's life of Stonewall Jackson. The exceeding courtesy and gentleness of Dr. Stuart say in his last paper:

"We must not close this article without drawing Dr. Robinson's attention to what is plainly, in terms of the schools, an *ignorant sketch*. He says, properly, that un-instructed persons are not to be expected to post themselves, as a term of communion, in a system of *Theology*! *Opportunity* is to be waited for this! But, the question is as follows: Can you admit, honestly, to your communion, a man who rejects a fundamental article of your belief? Catholics cannot! How can any one? If that offends in one point is guilty of all! No Catholic Priest can receive to Catholic communion man that declares his *dissert* in the spotless conception of the Mother of God, or in the value of prayers to the Saints, or in any other one dogma of Catholic Faith!"

Our comment was on the omission of a remarkable passage in Mr. Dabney's account of how Stonewall Jackson became a Presbyterian. We asked Dr. Robinson very pointedly, *how* he could leave out so significant an explanation, as contained in the omitted passage, of how the noble hero of the Shenandoah, did, with qualifications, adopt Presbyterianism—*how* he became a Presbyterian while *rejecting* the fundamental dogmas of Calvinism—“*justification by faith only*,” and that men were “elected to eternal salvation without any regard to their good works.” Dr. Robinson answers this for the last of his Presbyterians readers, it is well known, that “private members of the Presbyterian Church are not required to accept the Confession of Faith,” and that the passage was omitted simply for the sake of brevity.

We accept the explanation—coming from a gallant and fearless gentleman. We regret the sharpness of our manner in asking why the passage was suppressed. It did imply that we thought Dr. Robinson considered the concession to Stonewall Jackson as discrediting. We now, frankly, and with apology, withdraw that suggestion and everything else that can be construed into any want, on our part, of a sincere and great respect for Dr. Stuart Robinson, personally.

Dr. Robinson is misinformed in regard to our having been educated in the sect known as “Seceders.” On the contrary, we were trained in the old, genuine, original Jacobs’ of Presbyterianism! Our training was in the fierce school of Calvin, Beza, and Turretin; of Knox and Melville. From that Presbyterianism, all others differing from it, were mere deteriorations. The “Seceders” went out from it, and the “Burghers,” and the “Anti-Burghers,” and the “Associate Reformed,” and the “Conformist” Kirk of Scotland, and lastly, the sects of the “American Presbyterians.” It is a little singular that, in another editorial article in the same number of Dr. Robinson’s *Free Christian Commonwealth*, we have a corroboration of our charge that American Presbyterianism was the weakest of all the secessions from original Presbyterianism.

In the tender years of childhood—at an age when few children bother their heads with such grave matters, it was our delight, and our recreation, to puzzle out these questions. Persons near and very dear to us, before 1834, when we were a very young boy, left this ancient Presbyterianism for the (excuse us Dr. Robinson!) shoddy American Presbyterianism! At that young age, with, it is certain, very rare advantages—due to parents of wonderful personal virtues, and of very high cultivation—we took the point of departure that ended in making us a Roman Catholic. We resolved to read *back* and find the origin of what was inculcated on us for truth! We were pointed to Calvin and Beza, and Turretin. We read them—and they pointed us to the Catholic Church, from which they had *seceded*!

But this is much more of the personal than we ever, at any time, intended to have written of itself. It is, at once, too much, and too little!

It is enough for us to have said to Dr. Robinson that he is *misinformed* in thinking we were bred in the shoddy and heretical species of the genus Presbyterian—*the* species of the genus *seceder*! We were bred in the first of all Presbyterian creeds, in that which, in 1647, by “General Assembly” at Edinburgh approved the “Westminster Confession of Faith” framed in preceding years. In that which approved, “*the larger and shorter catechisms*—all of which we know how to recite to this day. Also, the “National Covenant,” signed (*hypocritically* we were early taught, and still believe) by various political orders, at various times, from 1580 to 1651. Also, “*the Solemn League and Covenant*, entered into by the three kingdoms of Scotland, England and Ireland”—ratified and renewed “with an acknowledgement of sins” against it, and all such sanctions, at various times, and by the pious Charles II, and all like godly folks.

These are the foundations of Presbyterianism. They are so familiar to us that we will freely write for Dr. Robinson’s journal a series of papers, if he will permit us, giving a very racy and thorough analysis of Presbyterianism—its origins, development and *final* decay. But he ought to retract the assertion that we were trained as *seceders*. We are of the old stock. The oldest of all Presbyterian stocks, and, so soon as we found it was a seeder from the Church Christ established, with the promise “*the gates of hell shall not prevail against it*,” we went and did our best to repair what our fathers had badly done in *seceding* from it.

And now we ask a few words with Dr. Stuart Robinson, as a shining light in the Presbyterian firmament, in regard to the loose doctrine he holds as to church membership in his communion. He says “every Presbyterian knows that private members of the Presbyterian Church, are not required to subscribe to the Confession of Faith!”

We will own that, in appealing as we did to Dr. Stuart Robinson, we were somewhat negligent, from his very name, to suppose he held, with the old Scotch Presbyterianism. Without the passage we have quoted from his paper, above, of the “leaving of Presbyterianism with the *false* doctrines of *the* *Calvinistic expediency policies*,” etc., of Puritanism, we expected him to hold up the stiff standard of doctrinal uniformity.

It so happened, on the day Dr. Robinson’s paper, from which we have quoted, was received, two highly educated gentlemen were together within, in our *saints*. Both of them were local Presbyterians, and graduated at the Miami University, under the Presidency of Dr. E. D. McMaster. We cannot think it is to their intellectual disagreement that, discarding Calvinism, they are both almost in religious matters. But each of them is perfectly conversant with the formulas of the Presbyterian “Confession of Faith,” and with the “Catechisms, Larger and Shorter.”

They were, both, astounded at Dr. Robinson’s declaration that a “private member of the Presbyterian Church was not required to accept the Confession of Faith!” They thought otherwise. We, certainly, thought otherwise. We yield graciously to Dr. Robinson’s better knowledge of what American Presbyterianism is *this day* requires! We know nothing about it; but it does seem strange to us that one can receive to the communion of a society while *denying* fundamental dogmas of its faith! It looks to us, like “the false doctrines, the treacherous *expediency policies*,” etc., of New England *hus*—as Dr. Stuart says in his last paper!

We must not close this article without drawing Dr. Robinson’s attention to what is plainly, in terms of the schools, an *ignorant sketch*. He says, properly, that un-instructed persons are not to be expected to post themselves, as a term of communion, in a system of *Theology*! Opportunity is to be waited for this! But, the question is as follows: Can you admit, honestly, to your communion, a man who rejects a fundamental article of your belief? Catholics cannot! How can any one?

If that offends in one point is guilty of all! No Catholic Priest can receive to Catholic communion man that declares his *dissert* in the spotless conception of the Mother of God, or in the value of prayers to the Saints, or in any other one dogma of Catholic Faith!

Now then, it is possible for Presbyterians, if they profess to be the Church of Christ, to admit to communion a man denying the very fundamental doctrine of their Confession—eternally decreed damnation or salvation irrespective of works or the worthlessness of good works! Stonewall Jackson rejected this fundamental of Presbyterianism! How, then, could he become a Presbyterian while rejecting the fundamental dogmas of Calvinism—“*justification by faith only*,” and that men were “elected to eternal salvation without any regard to their good works.” Dr. Robinson answers this for the last of his Presbyterians readers, it is well known, that “private members of the Presbyterian Church are not required to accept the Confession of Faith,” and that the passage was omitted simply for the sake of brevity.

On the several points of this article we remark:

1. The simple issue raised with Mr. McMaster, was not whether Presbyterians are consistent or inconsistent, wise or unwise, in not requiring subscription to their doctrinal ecclesiastical and ritual symbols on the part of private members; but simply whether Dr. White in the first instance, had dealt honestly with Gen. Jackson and Dr. Dabney after him had truly expounded Presbyterian usage, and whether we, after Dr. D. had with a design to cover up a dishonesty, omitted this passage in citing from the biography. In reference to this—the original issue, Mr. McMaster like a true man makes to us personally, the *amende*. And we can assure Mr. McMaster that if he knew Dr. Dabney as well as we do, however much he might dislike his intense Protestantism, he would never have suggested the idea that Dr. Dabney would “shut up and declare the whole counsel of God to give a purpose.” Dr. White was satisfied with “his knowledge and piety” notwithstanding his difficulties on that subject.

2. As to Mr. McMaster’s suggestion of his qualifications to write for us articles on Presbyterianism, he will perceive that we are cramped into a very small space, with a great deal to put in it on controversial subjects much nearer home to us. Should this effort of our poverty, to keep open a channel of utterance for the friends of civil and religious liberty, against the efforts of tyrannical radicalism to establish, at whatever cost an “exotic” here in Kentucky in the interest of despotism—should this ever result in our reaching the ample dimensions of the *Freeman’s Journal*, we should take great pleasure in giving Mr. McMaster a place for such essays accompanied with free notes thereon by ourselves. A reference to our labors in the “critic” twelve years ago, and an examination of our library—with an extensive Papal Library, embosomed in it—as a little *imprimatur*—will suggest to Mr. McMaster that perhaps we may have “studied the authoritative formulas of the Catholic Church” somewhat thoroughly. We are rustier perhaps, than when we had occasion to deal with the propositions of Dr. Brownson and Archbishop Hughes twelve years ago. For since we have a Presbyterian Pope set up in Philadelphia, we have been obliged to turn attention off from the old man at Rome.

But that the Calvinistic system of Theology and Church Government has been corrupted somewhat by the leaven of New Englandism does not in the least affect our faith in it. Had Mr. McMaster waited till maturer years had taught him how to be an Ecclesiastic, and separate the true system from the errors which their circumstances led his forefathers, oppressed, persecuted, and exiled by usurping tyrants and avaricious nobles, to mingle with their great truths, and from the corruptions with which their degenerate sons had permeated their system, we doubt he would have today been found side by side with us in the great struggle for theological truth, as well as in the struggle for civil and religious liberty.

3. As to the chief objection of Mr. McMaster to our statement of the Presbyterian usage in receiving members, it has no force unless we assume the correctness of the Roman Catholicism against the Protestant Evangelical conception of Christian faith. His notion of faith is that of accepting dogmas, as an act of obedience to Church authority; our conception of faith is that of a simple trust in a personal Saviour. His theory of religion calls upon men to believe a creed as set forth by the Church, our theory to believe a Christ as set forth in the Scriptures of God. On our view of the matter, while no one who positively rejects any teaching of the word of God is to be received in the Church yet no difficulty about doctrine that does not prevent a man from accepting in his

the secessions from the Church of Scotland to be the purer and more earnest of the two)—the rule of this Directory, (See 3d of the *admission of members*) declares.

“Applicants shall be examined concerning their knowledge, principles and experience, by the minister.”

This is in substance the same with the rule of the General Assembly’s Directory as above quoted. But the *Adopting act* of the Associate Reformed Synod at Greenastle, Pa., May 31st. 1799, declares further:

“Agreeably hereto, the terms on which any person or persons, shall be admitted as a member or members of this church, are, a profession of faith in the Holy Scriptures of the Old and New Testaments, as the perfect and only rule of faith and practice: together with an approbation of the Confession of Faith, Larger and Shorter Catechisms, Form of Church Government and Directories for worship as therein received; a holy life and conversation &c.”

It was under this phase of Presbyterianism or some similar adopting order superinduced upon the Westminster Directory, that we supposed Mr. McMaster had been educated when we called him a “seeder.” We need not retract therefore, as he requests, beyond explaining our use of the term as the popular designation of a very rigid sort of Presbyterians analogous to the term “Iron-sides” as applied to certain Baptists. Presbyterians bodies generally in this country accept the same “old original” Westminster symbols—modifying only the article of the Civil Magistrate.

3. It will be seen, moreover, on reference to Dabney’s Life of Jackson, (page 84-85) that the question is not a question of receiving one who *disbelieves* and *rejects* a fundamental article of belief.”

The statement is that Gen. Jackson, had “difficulty with”—“objected to” the doctrine of God’s sovereign purpose. That a friend said to him “jocularly” he ought to be a Methodist. That his extreme tenderness of conscience made him fear he had professed more than he believed &c. There was no profession of *disbelief*—no *rejection*; and the incident is mentioned only to set off more strongly Jackson’s clear and full acceptance of the Calvinistic theory afterward. Dr. White was satisfied with “his knowledge and piety” notwithstanding his difficulties on that subject.

4. As to Mr. McMaster’s suggestion of his qualifications to write for us articles on Presbyterianism, he will perceive that we are cramped into a very small space, with a great deal to put in it on controversial subjects much nearer home to us. Should this effort of our poverty, to keep open a channel of utterance for the friends of civil and religious liberty, against the efforts of tyrannical radicalism to establish, at whatever cost an “exotic” here in Kentucky in the interest of despotism—should this ever result in our reaching the ample dimensions of the *Freeman’s Journal*, we should take great pleasure in giving Mr. McMaster a place for such essays accompanied with free notes thereon by ourselves. A reference to our labors in the “critic” twelve years ago, and an examination of our library—with an extensive Papal Library, embosomed in it—as a little *imprimatur*—will suggest to Mr. McMaster that perhaps we may have “studied the authoritative formulas of the Catholic Church” somewhat thoroughly. We are rustier perhaps, than when we had occasion to deal with the propositions of Dr. Brownson and Archbishop Hughes twelve years ago. For since we have a Presbyterian Pope set up in Philadelphia, we have been obliged to turn attention off from the old man at Rome.

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the Lord Jesus Christ, and resting upon his righteousness alone for salvation, should be a bar to his entering into the communion of saints.

6. We have been deeply interested in Mr. McMaster’s brief and modest statement of his personal religious history, of which we knew nothing before beyond the fact that he had been reared a Presbyterian of the straitest sect. We do not even now know precisely the degree of relationship between him and his distinguished namesake in the Presbyterian Church. When we say, however, that we have ever entertained the greatest respect for the Presbyterian Doctor McMaster, as a man of genius, a profound theologian, a bold, fearless, honest man, and a high gentleman—notwithstanding all his strange vagaries as an abolitionist, nobody who knows us will longer wonder, that we should be able to entertain a like respect for the New York kinsman as a man of fine genius, manly courage, true honor and high principle, in spite of the fact that he has fallen into the errors of Rome. We can only regret that in which his forefathers suffered, should have lost the services of a son who has shown so much of their indomitable martyr spirit.

Presbyterian Joking.

The Presbytery of Luverne at its meeting, Sept. 17th-19th, “adopted with entire and cordial unanimity,” the history says, the report of their committee on the minutes of the Assembly, containing the following:

“In so far as the deliverances of the General Assembly complained of by the Louisville Presbyteries are simply declarative of the views of the Assembly in respect of the New School controversy by the Old School party. The writer sees to be one of the older men who can testify from memory of acts in which he bore a part. It has evidently not been a reader of the *Free Christian Commonwealth*, for it will be perceived that he repeats chiefly what has been said in our columns. But his argument is forcibly put and will interest our readers as an independent witness in confirmation of what we have said on the subject. We copy his first essay nearly entire:

“*Masons’ Elites*. If the greatness of a task may be inferred from the efforts put forth to accomplish it, the sponsors of the General Assembly have found them selves engaged in a work of considerable difficulty. Not to look beyond the *Presbyterian*, you have, I think, some four or five correspondents, each of whom has occupied four or five columns in attempting to establish the *consolidation* theory of our system. Every week we are treated for most part upon foreign authorities, designed to show that our General Assembly is invested with the plenary power of the Church, and may, at *its own discretion*, exercise any and all the functions of the inferior judicatories. These dissertations are not unfrequently garnished with sharp cautions upon the minority of the last Assembly, and those who concur with them in sentiment, as men who have received the *supressing of schismatical contentions*, and the *excommunicating* of those who are contumacious.”

Of course the decision of such a Presbytery that the deliverances of the Assembly must stand, settles the question with the Louisville culprits, and ought to put an end to all fears about the Assembly on the part of its friends.—But when it comes to the witty and withering sarcasm of such a body in applying the “so-called” prefix, when speaking of the Presbyterians as the “fountains of power,” we might suppose that the grey hairs of the living heroes of the revolution of 1834-7, such as Drs. Geo. Jenkins and Engles, and Hon. Samuel C. Anderson, must stand on end, and the bones of the dead heroes, such as Winchester and Dr. Green, must rattle in their coffins at the sharp twang of the satirical lash!

A still sadder specimen of Presbyterian joke, however, we find in the same journal from which we called the foregoing. It is the report of the proceedings on the same subject, of our neighbors of the New Albany Presbytery. That body reports as follows:

“*Presbyterian*, having heard the report of our Committee, it is hereby

Resolved, 1. That their diligence and ability be applauded.

Resolved, 2. That we cordially approve the action of the Assembly in regard to the signs of the “Declaration and Testimony,” and express our earnest desire that the position taken be maintained.

Resolved, 3. That we sympathize with those brethren who are struggling to maintain the Church in its integrity and with those who are in defiant and overt rebellion to its authority and discipline.

Resolved, 4. That in approving the action of the Assembly, the inference is clear that our ministers and churches can have no official intercourse with them, nor they with us.

The next stated meeting will be at Utica, Indiana, April 19th, 1867, at seven o’clock, P. M. J. P. SAFFORD, S. C.”

Now, at the risk of being thought very reckless in making light of terrible an infliction as being cut off from official intercourse with the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St. Louis making catalogue of the remarkable number of bankrupts, ecclesiastical and moral, who figured, or made desperate efforts to figure, as the prominent men of the Radical movement there. And quite conspicuously in the list, figured the distinguished Commissioner to the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St. Louis making catalogue of the remarkable number of bankrupts, ecclesiastical and moral, who figured, or made desperate efforts to figure, as the prominent men of the Radical movement there. And quite conspicuously in the list, figured the distinguished Commissioner to the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St. Louis making catalogue of the remarkable number of bankrupts, ecclesiastical and moral, who figured, or made desperate efforts to figure, as the prominent men of the Radical movement there. And quite conspicuously in the list, figured the distinguished Commissioner to the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St. Louis making catalogue of the remarkable number of bankrupts, ecclesiastical and moral, who figured, or made desperate efforts to figure, as the prominent men of the Radical movement there. And quite conspicuously in the list, figured the distinguished Commissioner to the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St. Louis making catalogue of the remarkable number of bankrupts, ecclesiastical and moral, who figured, or made desperate efforts to figure, as the prominent men of the Radical movement there. And quite conspicuously in the list, figured the distinguished Commissioner to the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St. Louis making catalogue of the remarkable number of bankrupts, ecclesiastical and moral, who figured, or made desperate efforts to figure, as the prominent men of the Radical movement there. And quite conspicuously in the list, figured the distinguished Commissioner to the Assembly whose name is signed to this report, as stated clerk, and who doubtless was the *magna pars* in the issuing of this great bull of excommunication. For we have a very distinct recollection of hearing some friends at St

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Mr. Joseph V. Morton, of Shelbyville, Ky., has kindly offered his services in behalf of the Free Christian Commonwealth, in Shelby Co. and he is hereby authorized to receipt for any money paid to him for the paper. He will also receive the names of new subscribers and forward them to us. He will also receive orders for Dr. Robinson's new book, "Discourses of Redemption."

Rev. M. W. Ferguson and the Zanesville Presbytery.

In a recent issue of our paper we published a short paragraph touching the action of the Zanesville Presbytery in regard to the expulsion from the General Assembly of Rev. M. W. Ferguson, for writing a letter to the Ohio Statesman, characterising as it richly deserved the outrageous political harangue of Ilon S. Galloway before the Assembly at St. Louis. This paragraph we clip from the "Presbyterian Banner" of Pittsburg, which of itself ought to have made us very cautious about publishing it as a true statement of facts. The "Missouri Presbyterian" copied the same item and in the last issue of that paper Bro. Faris makes the following remarks concerning it, which we presume are much nearer the true state of the case. We feel it due to Mr. Ferguson to publish Bro. Faris's statement.

Yours, fraternally,  
GEORGE LORIMER,  
Pastor of Washington Baptist Church,  
J. H. LINX.  
Pastor Brook St. M. E. Church South,  
J. L. McKEE,  
Pastor Chestnut St. Presbyterian Church

THE CHILDREN'S FRIEND.—As many of our friends have written to us desiring information as to where they can procure a good paper for Sabbath schools, we have inserted a short advertisement of THE CHILDREN'S FRIEND, published in Richmond, Va., which will give all the information necessary to enable them to write for it and judge for themselves. We do not hesitate to say that it is by far the best paper for children which comes to our office.

PRESBYTERY OF NASHVILLE.—At the recent meeting of the Presbytery of Nashville, the Rev. H. B. Boude and ruling elder George A. Thompson were chosen commissioners to the General Assembly; the Rev. R. F. Bunting and ruling elder D. F. Carter, alternates.

The letter of dismission granted to the Rev. Dr. R. F. Bunting, at a previous meeting, was read at Dr. L. D. Ross' request, and his name added to the roll. The Narrative was read, with a large addition, of several of the members. The petition to nine members was examined, and were one hundred and fifty-five, and by letter one hundred and twenty-one; the whole number reported being 1,520.

"There is on the whole a commendable spirit of liberality." About \$18,000 have been contributed for different church purposes by eight of the churches.

THE REV. DR. L. W. K. HANDY, formerly of Portsmith, Va., more recently of Gordonsville, has received a unanimous call to the London Street Church at Winchester. Many of our readers who were his fellow-prisoners at Fort Delaware will remember Dr. Handy's untiring Christian labors in that prison.

INTERESTING REVIVAL.—Rev. D. A. Penick, Sr., writes to the North Carolina Presbyterians of a deeply interesting work now in progress in the church of Christ, during which over two hundred persons attended the inquiry meetings, most of whom found peace in believing. The church is named "Rocky River," and is in Concord Presbytery, in the Southwestern part of the State, and has a larger membership than any other church in connection with our General Assembly. The meeting commenced with Sacramental services and was continued because the people desired a protracted meeting, and felt their need of grace. Prayer meetings were held every day, which were attended by nearly the entire congregation, and there were two sermons every morning. "The baptised and catechized youth of Christian praying families were the principal subjects, so far as we could observe, of saving divine influences."

Providence directed the steps of the following ministers to the meeting, all of whom went to work, viz.: Dr. Nall, of Alabama, and Rev. E. Harding, D. A. Penick, Jr., and J. M. Scott.

ANOTHER REVIVAL.—We learn from a correspondent that a season of special religious interest has recently occurred in the Beersheba church, in the Presbytery of Bethel. The services in connexion with this occasion were continued for a week, and resulted in the addition of about thirty persons to the communion of the church, on profession of faith. Of these nine were young men. This old and interesting church has been much revived and strengthened, and amid all the trials and discouragements of these "evil days," is rejoicing in the light of His countenance whose favor is life, and His loving kindness better than life.—*Southern Presbyterian*.

In the second place our experience of the facility with which funds for pious uses can be perverted—witness the case of Danville Seminary and the Board of Domestic Missions—has tended to make us in common with a large number of people somewhat radical in our opposition to this whole system of accumulating funds for future use in the Church. We doubt very much whether in any instance it is wise to make any other provision for either preachers or Theological teachers, beyond what "day by day" the faith and piety of God's people shall lead them to contribute for that purpose. Instead of more funds wherewith to clothe some brother with despotic power over their brethren, it would probably be the highest mercy to the Church if some financial earthquake would sink what we have accumulated, and let the Church return to the simple gospel plan.

**State Sunday School Convention.**  
To the Ministers of the Gospel in the State of Kentucky:

Louisville, Ky., Sept. 18, 1860.

DEAR BRETHREN:—The committee of arrangements for the first Sunday school convention for this state, to be held in the city of Louisville, on the 17th, 18th, and 19th days of October, 1860, have issued circulars inviting officers, teachers, and friends of Sabbath schools throughout the State to attend. The operation of the ministers of the different religious denominations being regarded of so much importance, the last quarterly session of the Louisville and Jefferson county Sunday school convention appointed a committee to address you a circular, and request your prompt and efficient aid in promoting the objects of the proposed convention and thereby advance the cause of Sabbath schools in our commonwealth.

It is desirable that the preachers be present to take part in the deliberations; but if this is not practicable, let them introduce the subject to their congregations, or to the Sabbath schools under their pastoral care, and secure the attendance of such officers and teachers as will likely take an interest in a meeting of this kind. If this cannot be done, then let a report of the condition of Sunday school in your locality be furnished, or such a communication as may express your sentiments and sympathies on this subject. We are authorized to say that the committee of arrangements will meet you at the Presbyterian church on the corner of Fourth and Chestnut streets, for the purpose of conducting you to lodgings during the convention. The committee have also made arrangements with the various railroads and packed lines connecting with Louisville to give free return tickets to those who have been in attendance at the convention.

Yours, fraternally,  
REV. H. W. WRIGHT, D. D., a member of the Presbytery of Allegheny City, died in Allegheny, Sept. 17th, after a protracted and exhausting illness.

REV. E. J. HAMILTON has received a call from the Presbytery of Hamilton, Ohio, whose pulpit he has been supplying for several months past.

The minute-book of the Synod of Philadelphia has been lost, either in St. Louis at the time of meeting of General Assembly, or immediately after. Any one who may know any thing of the book will please communicate with the stated clerk of Synod, Rev. Dr. Andrews, Doylestown, Pa.,

PRESENTATIONAL IN WALES.—It is stated that Calvinistic Methodists, in Wales, have assumed the name of "Presbyterians," and as such hold their church, Presbyteries, Synods, and Assembly. "They are a powerful and influential body in Wales, and while probably outnumbered by the other denominations, taken as a whole, they embrace within their influence and superintendence a great middle class, distinguished for piety, and worth, and zeal.

NEW ENGLAND EPISCOPACY.—A cor-

respondent of the *N. Y. Observer* says:

"Episcopacy is everywhere becoming

more popular, and sweeping over

wide multitudes from the Congregational

and Unitarian churches, as well as some

other denominations. But the Episcopacy

of New England is of an evangelical

and low church type, and its leaders

are working vigorously to spread abroad

a pure gospel, as well as to build up a

denomination."

Mr. J. Amherst Weed, formerly an

Episcopal clergyman of the Diocese of

Virginia, has become a Roman Catholic,

and was lately ordained by Bishop McGill, in Richmond.

We do not know what sort of "regret

and sorrow" Mr. Ferguson expressed

to his brethren, but we suppose that he

said nothing that can be construed as

an avowal of the truth set forth in his

famous letter. On the contrary, we have

good evidence for saying that the Zanesville Presbytery is in full sympathy with

Mr. Ferguson, and ready to pronounce

strong condemnation of his treatment by

the Assembly. We learn that the Pres-

byteries, at a recent *pro re nata* meeting,

expressed their dissatisfaction at Mr.

Ferguson's expulsion, by a vote of twenty

to three. We learn also that his church

unanimously sustain him, and that his

congregations have largely increased.

These evidences of regard are cer-

tainly very grateful to Mr. Ferguson,

and the beginning of that vindica-

tion which, in calmer and more Christ-

ian times, will class the doings of the late

Assembly among those of which "it is a

shame even to speak."

What has led to the Excess of Ineu-

ployed Ministers.

Some writer in the *Presbyterian* is

indignant that the General Assembly

should devote so much time to "Stuart

Robinson and his friends" and so little

time and consideration to memorials and

overtures of Synods on the subject of a

substitution fund; and that too in face

of the fact that Dr. Hodge has preached

and written in favor of the principles of

these memorials of Synods, and that

there is an alarming increase of unem-

ployed ministers in the Church who by

aid of a substitution fund might be em-

ployed.

We agree with the writer that the Assembly has occupied itself far too much with Stuart Robinson and his friends. But we are not so clear that its time would have been better em-  
ployed in inaugurating a substitution fund.

In the first place the excess of unem-  
ployed ministers has, in our judgment, grown largely out of the evil of the Church's meddling with political affairs and thereby encouraging political and partisan preaching, just as Stuart Rob-  
inson told the Assembly of 1862, it would be. And a fund to tinker up the wreath of that folly, would only fasten permanently the curse upon the Church.

In the second place our experience of the facility with which funds for pious uses can be perverted—witness the case of Danville Seminary and the Board of Domestic Missions—has tended to make us in common with a large number of people somewhat radical in our opposition to this whole system of accumu-  
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Rev. A. C. Hopkins having accepted a call to the church at Charlestown, Jefferson county, West Virginia, he has removed to that place. Correspondents will please address him as above instead of Cumberland C. H. Va.

The Southern General Assembly's Committee of Publication is actively at work. The *Central Presbyterian* says that about fifty different issues will soon be completed, of which sixty thousand volumes are already on hand. From the titles given, we suppose they are chiefly Sabbath-school books, a branch of the work to which the energies of the Committee seem for the present to be devoted.

Rev. John D. Matthews, D. D., was installed pastor of the First Church, Lexington, Ky., on September 27, by the Presbytery of Lexington, Seated on September 13, 1860, at the residence of Mr. Palmer, Esq., Westchester County, N. Y., by the Rev. Dr. M. Palmer, B. D., Mr. T. L. Carter and Miss Anna Jenkins of New York, N. Y.

We have been greatly grieved to hear of the death of the Rev. John W. Farquhar, pastor of the Lower Chanceford church, in the Presbytery of Donegal. It is stated that he was struck with paralysis in the pulpit while preaching, from the effects of which his system never rallied. He died on Sept. 18th, and was carried to the grave on the 20th, by a mourning congregation.

MARSHAL,

At the Quarterly Session of the Presbytery of Lexington, Seated on September 13, 1860, at the residence of Mr. Palmer, Esq., Westchester County, N. Y., by the Rev. Dr. M. Palmer, B. D., Mr. T. L. Carter and Miss Anna Jenkins of New York, N. Y.

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BILLARD,

At Perry Springs, Perry County, Illinois, on Monday, August 18th, Mr. Josiah Cocukan, aged about fifty years.

When so noble, so wise, so thy and exemplary a man as he, it is difficult to conceive that evangels heart, howe'er tried, could fail to stir up a man of such talents and abilities to a life of usefulness.

He was born near Perryville, Ill., in 1803, and died at Perry Springs, Perry County, Ill., on Aug. 18th, 1860.

He was a man of great talents and abilities.

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## Free Christian Commonwealth

### REVIEWS.

A COMMENTARY ON THE SECOND EPISTLE OF THE APOSTLE PETER. By John T. Demarest, D. D., minister of the Reformed Dutch Church, Passaic, N. J. New York, A. Loyd, 115 Nassau St.

We have not yet had time to give this volume though only a thin Octavo, of two hundred and twenty five beautifully printed pages—that careful examination which such a book deserves before giving an opinion for or against it. Yet we feel free to say that so far as we have examined the book it has impressed us as an important critical disquisition on an important subject. Good commentaries on the Epistles of Peter—especially on 2nd Peter are somewhat scarce. Dr. Demarest has in our judgment, done a valuable service to students of the Bible in furnishing them, within so small a compass, so much real learning, so fine a model of critical discussion, and so valuable a help, every way, in getting at the mind of the spirit in this portion of the divine word. Of his second advent views we express no opinion. But whether concurring with these views or not the student of this epistle will find much to thank Dr. Demarest for in his sound, scholarlike exposition of the text.

HISTORY OF THE REFORMATION IN EUROPE IN THE TIME OF CALVIN. Vol. 4th. Merle D'Aubigne, D. D. Vol. 4th. England, Geneva, France, Germany, and Italy. New York: Robt. Carter & Bros. 1866.

Of this volume, Book 6th, embracing more than one third of the whole, may be considered the continuation of the author's 5th vol. of the "History of the Reformation in the 16th Century," describing the beginning of the Reformation in England. A like portion of the Volume is devoted to the events at Geneva in 1533-5, detailing the heroic testimony of Mai soncave. The remainder to views of the Reformation in the North and Centre of Italy, Naples, Rome, &c., from 1519 to 1536. Dr. D'Aubigne's peculiar characteristics as a historian, are too well known to need any criticism from us. We shall in another column extract for our readers an interesting specimen of the author's method in his view of the original causes of the English Reformation: and also his hint in the preface to the profound philosophers in search of a religion. The Book is for sale by Mr. Davidson, on Third st.

HEAVEN OPENED.—A selection from the Correspondence of Mrs. Mary Winslow Edited by her Son, Robt. Carter & Bros., 530 Broadway, New York.

We have received, and partially read this beautiful volume—gotten up in the best style of Ballantyne & Co., Edinburgh.

And the book is well worthy the honor of publication in such a style. Since the *Cardiphonia*, the Letters of Rutherford and the Diaries of Brainerd and Henry Martyn, we have met with nothing un inspired, so particularly spiritual as this collection of extracts from the letters of this very remarkable Woman. They relate to almost every conceivable plan of the Christian daily life; and no spiritually minded person can read them without wonder at the extent of her success in opening Heaven on earth. We should greatly rejoice to find this sort of reading becoming popular among Christian people again as it was in our boyhood. Especially would we recommend this book to Christian ladies as a model of the beautiful in the Christian daily life.

Mr. Davidson has the Book for sale.

THE GOLDEN LADDER SERIES—in six volumes, Illustrated. By the author of "Little Katy and Jolly Jim." A. New York: Robt. Carter & Bros.

This set of juvenile books gotten up in such attractive style, indicates that the Holylays are again approaching, and that the Messrs. Carters are determined to keep up if not outstrip their neighbors in the publication of attractive books for the young.

These six volumes are all designed to teach an important lesson on prayer as set forth in the six parts of the Lord's prayer. The story in each of the books is interesting and just the kind of a Christian present that a boy or girl would like to have. Mr. Davidson has them for sale at his bookstore on Third street.

"THE OMNIPOTENCE OF LOVING-KINDNESS," being a narrative of a lady's seven months work among the fallen in Glasgow. 16mo, pp. 310. New York: Robert Carter & Brothers.

This volume is what its title states—a narrative of the faithful efforts of a Christian lady in Glasgow to reclaim the fallen women in that city; and the result of her efforts, especially with those who had been seduced into such a course of life by the wiles, falsehood and treachery of those utterly abandoned was truly wonderful. In many instances, so recorded, did this lady meet with a rich reward for all her labors, in beholding a thorough and radical change of heart, wrought by the Spirit of God, causing these rescued ones to praise God for his great mercy toward them in snatching them as brands from the everlasting burning.

The narrative is a beautiful illustration of the glorious provisions of the blessed gospel—"Though your sins be as scarlet they shall be white as snow; and though they be red like crimson they shall be as wool." The motto of the book is an expression of the great Dr. Chalmers, and it is a true motto. It was beautifully exemplified by Him who wept about doing good, and has always a charm, a power about it which even the most hardened in sin can scarcely resist. We honor the lady who has the moral heroism to go into dens of iniquity upon such an errand of love and compassion to the fallen and degraded of her sex. The book is for sale by Mr. Davidson, 53 Third-street near Market.

PEACE WITH GOD. By Rev. Wm. Adams, D. D. New York: Robert Carter & Bros.

This is a sermon on Romans V. 1, by the pastor of one of the Presbyterian

Churches in New York city in connection with the New School. It is an evangelical discourse.

BLACKWOOD'S MAGAZINE for September has been laid upon our table. Its contents are as follows: viz Sir Brook Foss brooke Part XVI. Westminster School Conclusion: English Converts to Romanism. Nina Palatka: the story of a maiden of Prague—Part III. The Great Woods in Winter. The Great Unrepresented Cornelius Dowd—continued. The Legacy of the Late Government.

Adresses, the Leonard Scott Publishing Company, 38 Walker street, New York

Mental and Moral Epidemics—the Jerks.

The singular phrenzy of "loyalty" which has seized upon our Protestant churches during the last five years has doubtless puzzled many a sober thinker. To find men, whom we always supposed to be good Christians, filled with the spirit of blood-thirst, as if seized upon by some demon, as in the "possession" we read of in the New Testament, is to us one of the most curious puzzles in the science of human nature. Nor can we account for it except upon the theory that it is one of those epidemics which so frequently in the history of Christianity have seized on the Church during an era of excitement.

Readers of religious biographies will recall the marvelous religious epidemics which have sometimes run their course under the revival preachers of Whitfield and Wesley, the Tennents and Blair, at the Cambuslang and Kilsyth revivals in Scotland. These cases show that even a pure religion is subject to such singular epidemics. The cases of the Witchcraft epidemic, and the Cruising epidemic that spread over all Europe illustrate their connection with ignorance and false religion.

The revival in Kentucky and Tennessee sixty years ago, furnish perhaps the most remarkable illustration on record of the excesses to which these curious movements of the human mind may reach. In an old number of the Repository we find an account of some of these phenomena, by an intelligent minister who witnessed them. Our readers will no doubt be gratified to have an extract from this account. Says the writer:

"I proceed to relate a case or two, respecting the exercise called the jerks. This succeeded sometime after the *falling eastward*, and I believe, had its origin in East Tennessee, at least it was, to use a commercial phrase, first imported into Kentucky from that quarter. It affected the good and the bad, the aged and the young. It was entirely involuntary, dreared and hated, and excited by some while it was desired, and counted, and highly prized by others. It can be easily seen that like the *hump*, which any premonitory symptom, and left the subject equally without any sensible effect. During its prevalence, I made several experiments, being a young minister, and inexperienced, I knew not what to do with it. While preaching, I have, after a smooth and gentle course of expression, suddenly changed my voice, and language, expressing something awful and alarming, and instantly, some dozen or twenty persons, or more, would simultaneously, be jerked forward, where they were sitting, with a suppressed noise, once or twice, somewhat like the barking of a dog. And so it would either continue or abate according to the tenor, or strain of my discourse. The exercises of this disease, I think, were all the same, and the jerks were, I suppose, simultaneous with the jerks of the *hump*, which any premonitory symptom, and left the subject equally without any sensible effect. During its prevalence, I made several experiments, being a young minister, and inexperienced, I knew not what to do with it. 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